KENRICK SEMINARY TO TEACH CLASSES.

Preparatory School for Theological Students to Be Opened in September.

INNOVATION IS A NECESSITY.

Christian Brothers Colleges Are Now Strictly Forbidden to Give Instruction in Latin and Greek.

For the first time in the history of the institution Kendrick Theological Seminary will have a preparatory school this year. The new school will open September 3. Heretofore that institution has taken only graduates of other colleges and universities who desired to study theology and such other branches as was necessary to qualify

them for the priesthood.

The new departure is the result of the ruling of the head of the order of Christian Brothers, prohibiting the teaching of the classics in schools of the order, which ruling was finally approved by Rome last year on appeal. By reason of this decision Latin and Greek had to be eliminated from the curriculum of the Christian Brothers College and in consequence those young men who had a desire to enter the priesthood and who had hitherto received their preparatory instruction at Christian Brothers colleges, were forced by the elimination of Latin and Greek to seek other institutions where the early training in these branches so essential to the priest could be secured. To meet this emergency the preparatory school at Kenrick Seminary was established. Brother Emery of the Christian Brothers College of this city said yesterday: the teaching of Latin and Greek has been prohibited we have substituted German and French and while we will lose those stu-dents who have a desire to enter the priesthood and have heretofore received their preparatory education in our colleges. we will gain many more who had no special desire for a knowledge of Latin and Greek and to whom a knowledge of German and French promises much more profitable re-We shall issue degrees to those who take the amended course, just as heretofore. The course we have adopted is simi-lar to that adopted at Manhattan College in New York. Spanish will be en elective

CHANGES IN THE FACULTY.

Several New Instructors for St. Louis University.

The annual changes in the corps of professors at St. Louis University have just been announced. While in point of numbers they are not so large as usual, they embrace some of the best-known members of the faculty.

Father Thomas Finn, S. J., professor of Father Thomas Finn, S. J., professor of philospohy, has been replaced by Father Bernard Otton, S. J. Father Finn goes to the novitiate at Florissant. In the collegiates department. Father Murphy, S. J., professor of reletoric, has been replaced by Father Thomas Connor, S. J. Father Murphy goes to Detroit, where he will take the chair of the college of the chair of th

to Detroit, where he will take the chair of philosophy in the college at that place. Among the scholastics teaching in the academic department of the university, Mr. David Johnson, S. J.; Mr. Francis Boyle, S. J., and Mr. Aloysius F. Trumoeller, S. J., are replaced by Mr. J. J. Daly, S. J.; Mr. Roehrig, S. J., and Mr. Barlow, S. J.

Fifty-three of the students have just returned from a two months, vacation at from a two months' vacation

Beulah, Wis.

This year there will be fifty-one students of divinity and fifty-two students of philosophy at the university. The school will open for students in the academic department September 3; for students in divinity and philospohy, September 8.

AN INTERESTING HEBREW.

Dark-Skinned Foreigner Traces His Ancestry Back to Moses.

REPUBLIC SPECIAL. Nashville, Tenn., Aug. 17.-Samuel Volsksovitz, who is in Nashville at present, has a black skin and yet is a Jew. tracing his lineage back to Moses. He

was born at Mokombo, Egypt, seventeen African miles from the spot where Moses was born. He lives there when at home, is a lawyer, has a wife and three children who are there at this time.

He came to America, in his own words, "for personal betterment," and is a scribe of the lewish seer Paul Mousborrym which of the Jewish sect. Bani Maushorum, which refers to the children of Israel or Moses. Volskovitz speaks fluently in ten languages—Aunkhu-Tagum, Arabic. Egyptian Chaldair, Hebrew, German, Yiddish, English, Polish and Russian, and for seventeen months, was an interesting.

onths was an interpreter at the Court of Mokombo, Egypt. Mokombo, Egypt.

Besides being a scribe and lawyer, Volskovitz is learned in the Hebrew scriptures,
and evinces in his conversation a thorough
knowledge of Biblical lore.

knowledge of Biblical lore.

He is engaged at present in writing the "Torah," a scroll which is written on sheep-skin, comprising the sacred writings of Moses. This work requires from ten to fifteen months for completion. He is thoroughly up on all points, having sat under some of the most famous rabbis in America, among others Rabbi Maungolius of Boston, Weinstein of Goshen, Ind. Rosenberg and Copeland of Chicago, and Cline of Evansville, Ind.

When asked about his birth and creating the strength of the When asked about his birth and ancestry he said:
"In a remote portion of Egypt there is a

"In a remote portion of Egypt there is a set of people well-nigh extinct, claiming to be the real descendants of Moses, having Hebrew superstitions suggesting Persian influences. They adhere to the Heorew religion and preserve the old scrolls, such as the Torah, Houmick, Gomorrah and Tonach. Among this sect are the greatest Talmudists in the East. These are my people and through them I trace my lineage back to Moses, having a record dating as early as 3292 B. C.

I am 34 years of age; have a wife and "I am 34 years of age; have a wife and three children, all of whom observe the Jewish religion and have the dark skin of the Orient. I came to America last December, via Singapore and Liverpool, to Boston, and in that time have only met four

ton, and in that time have only met four of my countrymen.

"I am a Mason and Odd Fellow and a Knight of Pythias, and have traveled as far as Nashville on a Masonic order, receiving my last card from the Zodak Lodge, No. 39, Arlington, Ky.

"I have conversed with the orthodox Schoenhart Goldstein, No. 518 College street, who admits and is well satisfied that I am a Jew."

Volkovitz is at Thomas Taylor's Hotel, No. 506 North College street, and the Jews are taking quite an interest in him, and contributing to his support, as he is in a needy condition.

NEW RELIGIOUS SECT.

No Particular Creed and All Church Members Are Eligible.

REPUBLIC SPECIAL.

Rechester, Ind., Aug. 17.-This city is the center of a new religious sect, which is attracting considerable attention throughout the State. The name given it by the members is The Haven of Rest, and, since it is composed of members from other church-es, the title seems appropriate. To join The Haven of Rest it is not necessary to submit to any particular creed, but to evince a general dissatisfaction toward other in ligious denominations. The religious orga-ization has no established place of worsh for it moves its tents wherever a suitable field can be found.

field can be found.

The Reverend Samuel Plantz is the Bishop of the church. He has considerable native ability, strong personality, and a forceful style of delivery. For several years he was a member of the Evangelical Association, but finally he became dissatisfied and joined the Methodist Church. It was not long, however, before he withdrew and went back to his old church. Here he remained for a short time, but at length he asked for and was given an honorable dismissal.

Old Ulcers and Sores-No Care, No Pay Your druggist will refund your money if Pazo Ointment fails to cure you. 50 cts.

CHURCH NEWS AND ANNOUNCEMENTS.

avenues. Matters have so far progressed that the committee will seen ask for bids, probably by September 10. A handsome

The Reverend W. P. Rutledge, formerly pastor of the Old Orchard M. E. Church passed through the city vesterday on his way to Evanston, Ill., where he will resume his theological studies. Mr. Rutledge has spent the last four months in Western Kansas, at Russell, preaching to the Methodist Church of that place. Mrs. Rutledge accompanied her husband in his itinerary.

Gospel tent meetings will be opened tomorrow evening at No. 4300 Easton avenue. under the auspices of the Jewish Christian Mission. The sermon will be preached by the Reverend A. Lichtenstein. There will also be brief addresses by others.

The Reverend Doctor I. S. Hopkins, pas tor of the St. John's M. E. Church, South has returned from his vacation trip south, and will fill his pulpit to-morrow morning as usual. There will be no services in the afternoon. The Doctor reports a refresh ing and invigorating trip.

The Reverend Charles Evans of East St. Louis has been occupying the pulpit of the Lafayette Park Presbyterian Church in August, and will continue to do so to-mor-row and the Sunday following. There will be preaching service both morning and evening.

The Reverend Doctor W. B. Chamberlain professor of English Literature and Pulpit Oratory in the Chicago Theological Seminary, will preach to-morrow morning at the First Congregational Church.

The Reverend Doctor J. H. Young, pastor of Centenary M. E. Church, has gone on a short vacation, and his pulpit will be supplied to-morrow by the Reverend Doctor O. C. Fountain of Dallas, Tex. Doctor Fountain preached at Centenary about a year ago, and the people were so well pleased that he was requested to fill the pulpit again. The evening service will begin at 7:45, and will be a joint Epworth League and church service. and church service.

Professor W. B. Chamberlain of the University of Chicago will address the men's meeting at the Central Y. M. C. A. to-mor-

The Reverend Doctor George W. Shields of Cincinnati, O., will preach at the First Presbyterian Church to-morrow morning. There will be no evening service.

The Reverend Doctor T. H. Hagerty will preach at the Union M. E. Church to-mor-row morning, and at the Trinity M. E. Church at night.

The Reverend J. H. Early of the First Methodist Church, South, who returned recently from the Tennessee mountains, surprised the congregation at Wednesday night's prayer meeting by presenting hickory canes which he had whittled to members of the Board of Stewards of the church. Among the recipients were Doctor W. S. Cass, John F. Corner, D. S. Hetzell, W. D. Achuff, Thomas C. Miller, F. H. Haid, J. M. Robinson and F. M. Hughes.

One thousand invitations will be distributed for the summer goesel service at the Second Presbyterian Church. Westminster place and Taylor avenue. The Y. P. S. C. E. will have the regular testimony service at 7:45. The address will be given by the Reverend C. M. Rauch on "The Personal Equation."

YOUNG PEOPLE'S SOCIETIES.

Topic, "The Woes of the Drunk ard," Prov. xxiii, 29-35.

The topic for discussion at the various young people's societies to-morrow evening is: "The Woes of the Drunkard," founded on Proverbs, xxiii, 29-35. The design is to make all the meetings bear along the line of temperance, and set forth in strong light the evils of intemperance. Certainly there is no more vivid picture of the drunkard and his woes than to be found in the les-

and and his woes than to be found in the les-son under consideration.

The series of questions with which the lesson opens is exceedingly pertinent: "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes?" Mark the answer given: "They that tarry long at the wine; they that go to seek mixed wine." What more vivid portraiture of the habitual drunkard than this? There is no experience so polgnant as that of the drunkard. His remore is often something terrible. His woe, his sorrow, his contentions, his baboling, nis wounds and his redness of eyes tell the story of wrecked manhood and sorrows unfathomable. He is often his own worst enemy, a willing slave to the terrible drink habit. He is an object of pity, rather than blame, and should ever have extended to him the helping hand.

The advice given in the lesson is also in point: "Look not upon the wine when it is red, when it goeth down smoothly"); for at last it biteth like a serpent and stingeth like an adder." In proof, we need only look about us and behold the wrecks from the use of strong drink. What family in this great city that has not felt its sting? What home has escaped its slimy coils? Behold the vast army of men and women geing down to perdition through its baneful influ-

home has escaped its slimy coils? Behold the vast army of men and women geing down to perdition through its baneful influences? Hundreds of thousands every year fill drunkards' graves, inherit a drunkard's doom through wine and strong drink. And yet we are told that the liquor traffic, per se, is as legitimate as any other business when properly conducted. We raised an army and waged a war on Spain because a army and waged a war on Spain because a when properly conducted. We raised a army and waged a war on Spain because a few hundred thousand Cubans were starved and otherwise killed off each year, while we grant a Government license to the saloon business which is directly responsible for the death of a far greater number of American citizens every year. Consistency to correlate a taxel

American citizens every is certainly a jewel. In this connection, however, it should be remembered that the woes of the drunkard every not limited to himself, but extend even what remembered that the woes of the drunkard are not limited to himself, but extend even to the third and fourth generation. What greater sorrow can come into any woman's life than to be the wife of a drunkard, or into a child's life when the father is given to strong drink? We have seen the light go out of the home life, and despair, like a pall, settle down upon the mother and children in consequence of the intoxicating cup. We have seen the home robbed of every comfort and every joy to satisfy the appetite for strong drink. God pity the young woman that marries a young man to reform him, for he will belie his most sacred piedges and make her life a literal hell on earth. "Woe, we unto the inhabitants of earth," because of the power of strong drink.

drink.

In this connection it is pertinent to ask:
Who's to blame? This raises a question as
old as the human race. First of all, there
is the evil of the social glass. The wineglass in the home soon leads to the wineglass of the saloon, with all its direful assecretors. It is sale to say that more perglass of the saloon, with all its direful as-sociations. It is saic to say that more per-sons take their first step toward a drunk-ard's' grave in the social circle than in any other way. The social clubs of the city too often become recruiting stations for the saloon and the brothel. Then there is the organized and legalized saloon traffic, with the power of the State and Federal Govern-ment behind it, with its myriads of open saloons, where even the child may begin its downward career.

saloons, where even the child may begin its downward career.

The question then arises: Is there any relief from the situation? It would seem not. Many and powerful are the organizations which have grappled with the problem. The woman's crusade, culminating in the world-wide white ribbon movement, seemed at one time to hold the key to the situation. Then arose the Good Templar organization, which promised much, but it has fallen by the way. Then there are the Knights of Father Matthew the Prohibition Union and kinway. Then there are the Knights of Father Matthew, the Prohibition Union and kindred organizations, but still the liquor traffic grows and flourishes. May it not be that God has been waiting all these years for the allied forces of Christendom, regardless of denominational lines, to awake to the true situation, and, like, the allied armies of civilization in China, march in solid phalanx against the Pekin of the liquor traffic? With every church member a total abstainer and free from any entangling alliances with the every church member a total abstainer and free from any entangling alliances with the saloon, we believe the profilem may be solved "for God, and home, and native

SUNDAY CHURCH SERVICES.

Some of the regular pasters have returned and evening services are being resumed. Sermons and topics are as follows: Baptist.

DELMAR, Delmar and Pendleton; the Reverend Doctor J. T. M. Johnson, Pastor—Morning, the Reverend Doctor M. L. Thomas of Little Rock, Ark.; subject, "Soul Culture." FOURTH, Thirteenth and Sullivan; the Re-crenc A. Howells, Pastor—Services as usual. erenc A. Howells, Pastor-Services as usual.
GRAND AVENUE, No. 2701 North Grand; the
Reverend Alvin Claxton, Pastor-10:45 a. m.,
"The Soul's Freedom and Gladness"; 8 p. m.,
"Regeneration, Rewards and Punishments."

The Building Committee of the Tyler Place Presbyterian Church and Architect F. C. Bonsack have been perfecting plans and specifications for the new church structure, to be located at Spring and Russell avenues. Matters have so far progressed that the committee will soon ask for bids, probably by September 10. A handsome church is contemplated.

The Reverend W. P. Rutledge, formerly The Reverend W. P. Rutledge, formerly The Work of Christ for Women. The Work of Christ for Women. The Work of Christ for Women.

THUED, Grand and Washington; the Reverend Doctor B. P. Johnston, Pastor-Services as WATER TOWER, Grand and Floriesant; the Reverend J. F. Herget, Pastor-Services as WEST PARK, Isador and Ella; the Reverend W. O. Lewis, Paster-Services as usual.

CARONDELET, Robert and Virginia; the Reverend W. D. Bolton, Paster-Services as usual.

TOWER GROVE, No. 4230 Norfolk; the Revererd Menta Sturgeon, Paster-Services as usual.

Menta Sturgeon, Pastor-Services as usual. JEFFERSON AVENUE. No. 2681 South Jeffer-son; the Reverend J. G. Draewel, Pastor-Serv-lees as usual. RUSSELL AVENUE, No. 1002 Russell; the Rev-eight Frank Horton, Pastor-Services as usual. Christian. Christian.

BEULAH, Marcus and Hammett; the Reverend W. A. Moore, Paster-Morning services as usual; evening, "The Best Fraternity."
CARONDELET The Reverend M. L. Sornborger, Pastor Elect-Services as usual.
COMPTON HEIGHTS, California and St. Vincent; the Reverend S. B. Moore, Pastor-II, a. m., "A Noted Trial"; 8 p. m., "All Things Made New." Made New."

FIRST, Locust near Compton; the Reverend F.

O. Frannon, Pastor-Services as usual,

FOURTH, No. 1501 Penrose; the Reverend E. T.

McFatland, Pastor-Services as usual,

FIFTH, No. 3331 South Seventh; the Reverend

W. F. Hamann, Pastor-11 a. m., "Doubting
Thomas"; 7:39 p. m., joint C. E. and preaching
service.

MOUNT CABANNE, King's Highway and Mor-MOUNT CABANNE, King's Highway and Morgan; the Reverend Doctor D. R. Dungan, Fastor-Morning and evening services as usual. SECOND, Elecenth and Tyler; E. Daviess Pittman, Pastor-Services as usual. TINEDO, Tuxedo Park; the Reverend D. N. Gillette, Fastor-Morning, "The Supreme Secker"; evening, "Tragedies and Triumphs." WEST END, Plymouth and Hamilton; the Reverend O. A. Bartholomew, Pastor-Services at 11 a. m. and 8 p. m. as usual.

Congregational. Congregational.

CHURCH OF THE REDEEMER. Barrett and Thompson; the Reverend F. E. Hall, Pastor—Services as usual.

FIRST, Delmar, near Grand; the Reverend Doctor C. H. Patton, Pastor—Morning, the Reverend Doctor W. B. Chamberlain of Chicago Theological Seminary will preach.

FOUNTAIN PARK, Aubert and Fountain; the Reverend J. C. Cromer, Pastor—Services as usual. usual,
HYDE PARK, Bremen and Blair; the Reverend
William M. Jones, Ph. D., Pastor-Services at
19:5 a, m. and 8 p. m., as usual.
IMMANUEL, Hancock and Jamiesen; the Reverend Milton J. Norton, Pastor-Morning services as usual; 8 p. m., "The Gospel According
to Experience."

to Experience."

M. 1241. Sumbur and Way: the Reverend Frank Foster. Pastor-Services as usual.

OLIVE BRANCH, Sidney and Missouri; the Reverend William Johnson, Paster-Morning.

"A Converted Man's Testimosy"; evening, ofen-air meeting on church lawn, Pill.GRIM, Washington and Ewing; the Reverend Doctor M. Burnham, Pastor-II a, m., the Reverend Doctor Welcott Calkins of Boston; S. p. m., "Convenient Reasons."

REISER PLACE, Macklind and Old Manchester; the Reverend Firth Stringer, Pastor-Services as usual.

UNION, No. 1433 North Tenth, the Pastor S.

as usual.

UNION, No. 1423 North Tenth: the Reverend S.
T. McKinney, Pastor-Services as usual.

MAPLEWOOD; the Reverend T. T. Holway,
Pastor-Services as usual.

WEBSTER GROVES; the Reverend C. L. Kloss,
Pastor-Services as usual. Pastor-Services as usual. COMPTON HILL, Compton and Lafayette; the Reverend W. W. Newell, Pastor-10:45 a. m., the Reverend Frank Lonsdale of Raton, N. M., will preach.

Episcopal. CHRIST CHURCH CATHEDRAL, Thirteenth and Locust; the Reverend C. M. Davis, Dean-7 a. m. and \$ a. m., holy communion; if a. m., and \$ p. m., sermon and services.

CHURCH OF THE ASCENSION, Cates and Goodfellow; the Reverend Dector J. R. Win, chester, Rector-11 a. m., sermon and services.

The Reverend Homer Hood will officiate.

CHURCH OF THE HOLY COMMUNION. These CHURCH OF THE HOLY COMMUNION. Chester, Rector—il a. m., sermon and services.
The Reverend Homer Hood will officiate.
CHURCH OF THE HOLY COMMUNION, Twenty-eighth and Washington; the Reverend Robert E. Lee Craig, Rector—2 a. m., holy communion; il a. m. and 8 p. m., sermon and services.
GRACE, Eleventh and Warren; the Reverend J. P. T. Ingraham, Rector—10:20 a. m. and 8 p. m., sermon and services.
MOUNT CALVARY, Grand and Lafayette; the Reverend P. W. Fauntieroy, Rector—11 a. m. and 8 p. m., sermon and services.
ST. ANDREWS, Garrison and Cass; the Reverend J. A. Dooris, Rector—1:20 a. m., holy communion; il a. m., sermon and services.
ST. AUGUSTINE'S, Bruno and Hendon; the Reverend G. D. B. Miller, Rector—11 a. m., sermon and services.
ST. CHRYSOSTOM'S, No. 4330 John; the Reverend William Bardens, Rector—2:20 p. m., Sunday school; 2 p. m., sermon and services.
ST. GEORGE'S, Pendleton and Olive; the Reverend R. A. Holland, S. T. D., Rector—11 a. m. and a:20 p. m., sermon and services.

ST. JAMES'S, Goode and Cote Brillian Reverend E. Duckworth, Rector-11 a. 8 p. m., services and ser end C. N. Moller, Rector—7:30 a. m., hely com-munion; 16:45 a. m. and 8 p. m., sermon and

services.

ST. MARK'S, Fortieth and Washington; the Reverend J. K. Brennan, Rector-9 a. m., holy communion; Il a. m., sermon and services. communion; II a. m., sermon and services
ST. PETER'S. Lindell and Spring; the Reverend
William Short, Rector-8 a. m., holy communion; II a. m., sermon and services.
ST. PHIJAIP'S. Union and Maple; the Reverend
William Elmer, Rector-II a. m. and 8 p. m.,
sermon and services.
ST. STEPHEN'S. Sixth and Rutger: the Reverend G. Tuckerman, Rector-7 and 8 a. m.,
holy communion; 8 p. m., sermon and services.
TRINITY, Franklin and Channing; the Reverend
William Bardens, Rector-8 a. m., holy communifon; II a. m. and 8 p. m., sermon and
services. F. MATTHEW'S, Wilson, Near Frisco Park; the Reverend C. H. Collins, Rector-11 a. m., ser-

Reverena C. H. Common and services.

ST. PAULIS, No. 6816 Michigan—19:45 a. m. and services. ST. PAULS, No. 6816 Michigan—19:45 a. m. and 7:55 p. m., sermon and services.

HOLY INNOCENTS', Morgan Ford Road and Tholozan; the Reverend G. A. Ottman, Rector—7:39 a. m., holy communion; 10:15 a. m. and 7:55 p. m., sermon and services.

CHURCH OF THE GOOD SHEPHERD, No. 2838 Salena; the Reverend B. F. Newton, Rector—11 a. m. and 8 p. m., sermon and services. ST. THOMAS'S MISSION, Thirteenth, Near Lo-cust; the Reverend J. H. Cloud, Rector-11 a. m., sermen and services.

Methodist.

CARONDELET (South), Virginia and Haven; the Reverend J. F. Triplett, Pastor-Services as CARONDELET, No. 7190 Virginia; the Reverend H. G. Mais, Fastor-Services as usual.

BOWMAN, Obear and "wentieta; the Leverend Joel A. Baker, Pastor-Services as usual.

CENTENNARY (South), Sixteen and Pine; the Reverend Doctor J. H. Young, Pastor-Mortaling, the Reverend O. G. Fountial of Daillas, Tex.; evening, joint church and league services. EDEN (German), Nineteenth and Warren; the Reverend E. C. Magaret, Paster-Services as usual.

FIRST (South), Glasgow and Dayton; the Reverend Doctor J. H. Early, Pastor-10:15 a. m. and 8 p. m., services as usual.

GOODE AVENUE, Goode and North Market; the Reverend B. P. White, Pastor-Services as usual. usual.

IMMANUEL (South), McCausiand; the Reverend W. H. LaPrade, Pastor-Services as usual.

LAFAYETTE PARK (South), Lafayette and Mississippi; the Reverend Doctor C. E. Pattillo, Pastor-Services as usual.

LINDEIL AVENUE, Newstead and Liniell; the Reverend Doctor Daniel Dorchester, Pastor-Services as usual.

MAPLE AVENUE, Belt and Maple; the Reverend Doctor A. M. Billingsley, Pastor-Services as usual. MARVIN (South), Tweifth and Sidney; the Rev-erend H. C. McPherson, Paster-Services as erend H. C. McPherson, Pastor-Services as usual.

MOUNT AUBURN (South), North Market and Hodiamort; the Reverend Josephus Stephan, Pastor-Morning, "The Faith That Saves Our Fellow-Men"; evening, "Swallowing Camels." MEMORIAL (German), Jefferson and Accomac; the Reverend William Schutz, Pastor-Services as usual.

Poctor B. M. Messlek, Pastor-Morning service as usual.

ST. JOHN'S. Locust and Ewing: the Reverend Dector I. S. Hopkins, Pastor-II a. m., services as usual: no alternoon services.

ST. PAUL'S (South), No. 197 St. Louis; the Reverend M. T. Haw, Pastor-Morning and evening services as usual.

TOWER GROVE (South), No. 1117 Kentucky; the Reverend W. A. Brown, Pastor-Morning. "The Words of Jesus." Words of Jesus."
TRINITY, Tenth and North Market; the Reverend George E. Stokes, Pastor-II a. m., the Reverend L. B. Abbott; 8 p. m., the Reverend Doctor J. H. Hagerty.
TYLER PLACE (south), Tower Grove and Mc-Ree; the Reverend C. W. Webdell, Pastor—Services as usual.
UNION Leges and Gerrison, the Payerred Documents. Services as usual.

UNION, Luccock, Pastor-Morning, the Reverend Doctor N, Luccock, Pastor-Morning, the Reverend Doctor J. H. Hagerty; no evening services.

WAGONER PLACE (South), Wagoner and Lucky; the Reverend Foctor T. E. Snaip, Pastor-Morning and evening services as usual.

OLD ORCHARD AND TUXEDO (South); the Reverend T. E. Prail, Pastor-Services as usual. JENNINGS; the Reverend R. D. Snyder, Paster EPWORTH CHAPEL, Newstead and Elmbank

BRANK MEMORIAL, Aubert and Page; the Reverend W. M. Langtry, Pastor-Services as USARONDELET, 6116 Michigan; the Reverend J. H. Gauss, Pastor—Services as usual. H. Gauss, Pastor-Services as usual. CENTRAL (South), Lucas and Garrison; the Reverend A. F. Carr, Pastor-Services as usual. erend A. F. Carr, Pastor—services as usual, E BRILLIANTE, Marcus and Labadie; the terend J. M. Campbell, Pastor—Services as usual. CURBY MEMORIAL, Utah and Texas; the Rev-erend Doctor E. D. Walker, Pastor-Services CHURCH OF THE COVENANT, No. 2761 North Grand; the Reverend F. T. Connor, Pas-tor-II a. m., "Jesus at Capernaum"; 5 p. m., vesper service.

GRACE, Ridge and Blackstone; the Reverend E. C. Jacks. Paster-Morning, "Comfort for

ton; the Reverend Doctor J. F. Cannon, Pastor - Services as usual.

GRAND AVENUE (U. P.), Grand and Forest Park Boulevard; the Reverend J. W. Ashwood, Pastor-Services as usual.

FIRST, Washington and Sarah; the Reverend Doctor J. W. McKittrick, Pastor-Morning, preaching by the Reverend Doctor George W. Shields of Chacinnati, O.

FIRST (U. P.), Morgan and Newstead; the Reverend W. S. Ritchie of Butler, Pa., will preach at H. a. m.; no evening services.

FIRST (German), Tenth and Rutger; the Reverend J. G. Kessler, Pastor-Services as usual.

LAFAYETTE PARK, Albien and Missour; the Reverend Doctor S. C. Palmer, Pastor-The Reverend Doctor S. C. Palmer, Pastor-The Reverend Dector S. C. Palmer, Pastor-The Reverend Dector S. C. Palmer, Pastor-The Reverend Dector S. C. Palmer, Pastor-The Reverend Pector S. C. Palmer, Pastor-The Reverend Pectors S. C. Palmer, Pastor-The Reverend Henry Gardner, Pastor-Morning, "Spiritual Blessings"; evening, joint C. E. and church service, ULCAS AVENUE (Cumberland), Lucas and

Blessings"; evening, joint C. E. and church service.

LUCAS AVENUE (Cumberland). Lucas and Channing, the Reverend Doctor E. P. Fullerton, Pastor-Morning, "The Power of Experience"; ro evening service.

McCAUSLAND AVENUE, Benton-U a. m., the Reverend J. N. Beall, "Effectual Prayer."

MEMORIAL TABERNACLE, Fifteenth and Carr; the Reverend Doctor H. Magill, Pastor-Services as usual. ices as usual.

MENARD STREET MISSION, Menard and Julia; the Reverend Charles Stelzie, Paster-Services as usual.

NORTH Eleventh and Chambers; the Reverend J. G. Klens, Pastor-Services as usual.

NORTH CARANNE; Howard S. Smith, Supply—Services as usual. OAK HILL Bent and Humphrey; the Reverend D. R. Leland. Pastor—8 p. m., the Reverend David Clark of Galena, Ill.

RAYMOND PLACE (Cumberland). King's Highway and Cahanne; the Reverend Taylor Bernard, Pastor—Morning service as usual; no evening service. SECOND. Taylor and Westminster; the Rever-end S. J. Niccolis, D. D., Liz, D., Pastor-The Reverend C. M. Rauch, merning and even-ing; II a. m., "The Pullness of Blessing"; 7:45 p. m., "The Personal Equation," a gospel ser-vice. SECOND (German), No. 4524 North Nineteenth; the Reverend J. F. Mueller, Pastor-Services as usual. THE SUNDAY-SCHOOL LESSON. as usual.
TYLER PLACE, Find and Spring; the Reverend
Doctor J. G. Brandt, Paster-11 a. m., the
Reverend John Wilson of Weston, O., subject,
"Man Greater Than His Surroundings." The Man Born Blind-John ix,

WASHINGTON AND COMPTON AVENUE; the Reverend Doctor Frank W. Sneed, Pastor-Services as usual. "EST, Maple and Maryland; the Reverend Doctor Francis L. Ferguson, Pastor-Services a usual. D., Secretary of American Society of Religious Education.

CONTEXT—Between the last lesson (Matt. xviii, 21–35) and this there is considerable space of time, occupied with many interesting events. The story of Jesus at the feast of tabernacies (John vii, 1–39) of the woman taken in adultery (John vii, 1–11) and the record of his two discourses concerning himself and spiritual freedom (John vii, 12–59) should be followed by the account of his final departure from Galilee and the mission of the seventy (Luke ix, 51, x, 24). The parable of the Good Samaritan and the visit to Mary and Martha complete the narrative to the present lesson. The scene of our lesson was in Jerusalem near the temple.

OCCASION—(Verse 1 to 3.) As he passed hastliy along Jesus saw the bilind man sitting near the temple door, where beggars were accustomed to wait (Acts iii, 2) because there alms-giving was ostentatiously practiced (Acts iii, 1), being regarded a promment feature in religious service (Luke xix, 5). It was on the Sabbath (verse 14) when they were coming and going. The disciples inquired whether the biindness was the result of the man's sin or of his parents' sins. They assumed, as Job's friends did (Job's), 7, viii, 6) and as the heathen generally believed (Acts xviii, 4), that boddiy allments WALNUT PARK (German), Robin, Near Har-ney; the Reverend Doctor Aufderheide, Pastor— Services as usual.

WEBSTIR GROVES, the Reverend Doctor Wil-liam H. Bates, Pastor—Morning, "Lessons From One of the Wise Quartet"; evening, joint C. E. and church service. COMPTON HILL CHAPEL, No. 345 La Salle; the Reverend F. O. Seamans, Pastor-Services as usual.

WAGONER PLACE (U. P.): the Reverend N.
J. Walter, Pastor-Services as usual.

KIRKWOOD-The Reverend S. I. Lindsay will preach in the morning on "Christ's Five Disciples."

Miscellaneous. UNION MISSION, No. 1422 Franklin; the Reverend M. B. Gott, Paster-All services as usual ST. LOUIS CITY MISSION, No. 162 South Broadway; Mr. and Mrs. M. F. Murphy, Superintendents-Sunday school and gospel service as many. ents-Sunday school and gospel service as usual.
CHRISTIAN ASSEMBLY. Folsom and Tower Grove; the Reverend A. E. Nelson, Pastor—All services as usual.
CHURCH OF GOD, No. 2225 Montgomery; the Reverend H. H. Spiher, Pastor—Services at 19:39 a. m., 3 and 8 p. m., as usual.
OPEN DOOR MISSION, Seventh and Gratiot; the Reverend and Mrs. Haines, Superintendents—Sunday school and preaching as usual.
HOLINESS MISSION, No. 252 Easton—19 a. m., praise service; 12:45 p. m., Sunday school; 2:39 and 8 p. m., preaching.
NIEDRINGHAUS MISSION, Cass ard Seventh, Mrs. M. Woodward Harris, Superintendent—3 p. m., Sunday school; 5 p. m., preaching.
UNIVERSAL BROTHERHOOD (Theosophy), No. 322 Emilie Building, Ninth and Olive—3 p. m., "Brotherhood."
LATTER-DAY SAINTS, Elliot and Benton—9 a.

ASSUMPTION-Sidney and Ninth; the Reverend Patrick Dooley, Pastor-Mass, 7:30 and 10 a. m. HOLY CROSS (German), Church Road, Near Bitner, the Reverend Feter Wigger, Pastor-Mass, 1:30 and 10:39 a. m., vespers 2:30 p. m. HOLY GHOST (German), Taylor and Gardield; the Reverend H. Tobe, Pastor-Mass, 6, 8 and 10 a. m., vespers 3 p. m. HOLY INNOCENTS, Brannon and Magnolia, the Reverend John White, Pastor-Mass at 8 and 10 a. m. men were looking constantly, even on that occasion, for the glory of his character, and he must not disappoint them. His deeds were credentials. (John v. 35.) He calls attention to the further fact that his term was short. Six months only remained before the crucifixion. As men work during the day and cannot work at right was short. Six months only remained before the crucifixion. As men work during the day and cannot work at night, so he must occupy his time, that at the end he may report his work well done. (John xvii, 4.) These considerations so pressed him that he said "I must work." He was impelled, as in boyhood (Luke ii, 49), by a holy zeal (John II, 17), which continued to the last (Phil. II, 8), which the aposties afterwards copied (Acts iv, 29) and commended. (Eph. v. 16; Col. Iv, 5.)

METHOD—(Verses 6 and 7.) How did Jesus cure the blind man? He spit (old English spat) on the ground, made clay, and came seeing. Jesus pursued nearly the same method—spitting, touching and speaking—on two other occasions. (Mark vii, 28; viii, 22—25.) The bathing was ordered by the prophet in the cure of Nasman. (II. Kings v. 16.) But why this method? Jesus had power to cure without means (Mark x. 52), without speech, touch, olutment or pool. There was no medicinal value in any appliance. Why bring any instruments? Perhaps it would be well to answer that it pleased Jesus to do so. Some have suggested that this method was an educational process for the man's good; that, as faith was desired, this condescended to his infirmity and helped him to believe. Others with more plausibility, argue that there was a system of charms and incantations imand 19 a. m.

HOLV NAME OF JESUS, No. 2041 East Grand; the Reverend Patrick M. Tallon, Pastor-Mass at 6, 8, 9 and 19 a. m.; vespers 1:39 p. m.

SACRED HEART, University, Near Twenty-fifth; the Reverend James McCane, Pastor-Mars, 5:30, 7, 8:39 and 19 a. m.; vespers, 7:39 p. m. p. m. ISITATION, Taylor and Easton; the Reverence

VISITATION, Taylor and Easton; the Reverend E. J. Dempsey, Pastor-Mass, 6, 7:30, 9 and 19:30 a. m.; vespers, 3:30 p. m.

HOLY ANGELS, St. Ange and La Salle; the Reverend F. M. Kielty, Tastor-Mass, 6, 7, 8:30 and 10 a. m.; vespers, 3:30 p. m.

HOLY ROSARY, Newstead and Margaretta; the Reverend D. J. Lavery, Pastor-Mass at 6, 7:30, 9 (children), 19 (sermon) a. m.

IMMACULATE CONCEPTION, Jefferson and Locust; the Reverend G. D. Power, Pastor-Mass, 6, 7:30, 9 and 19:30 a. m.; Sunday school, 3 p. m. 3 p. m.

LADY OF GOOD COUNSEL, Eleventh and Destrehan; the Reverend P. O'Dononue, Pastor-Mass, 7 and 10 a. m.; vespers, 3 p. m.

LADY OF MOUNT CARNEL, Church and Hall's Ferry Roads; the Reverend D. S. Phelan, Phator-Mass, 7:30 and 10:30 a. m.; vespers, 2:30 p. m. lan, Pastor-Mass, 7.39 and 10.39 a. m., vea-pers, 2.39 p. m. LADY OF PERPETUAL SUCYOR (German), LADY OF PERPETUAL SUCYOR (Augustin-Linton and Twentieth; the Reverend Augustine J. Schilling, Pastor-Mars, 6:30, 8 and 10 a. m., vespers, 2:20 p. m.

ST. AGATHA'S (German), No. 222 South Ninth; the Reverend Henry Schringe, Pastor-Mass, 6, 8 and 10 a. m.; vespers, 2:20 p. m. 8 and 10 a. m.; vespers, 220 p. m.
ST. AGNESYS, Sidney and Salena; the Reverend
John T. Tambrath, Pastor-Mass, 6, 7239, 8230
and 19:15 a. m.; vespers, 8 p. m.
ST. ALDYSIUS'S, Magnolia and January; the
Reverend F. G. Holweck, Pastor-Mass, 7.15,
820 and 19 a. m.; vespers, 2230 p. m.
ST. ALPHONSUS'S, Grand and Cock-Mass, 5:15,
6, 7, 8 and 9 a. m.; high mass, 19:30 a. m.; vespers, 7:39 p. m.

St. Alerhonsus S. Grand and Cock-Mars. 5:15.

5. 7, 8 and 9 a. m.; high mass. 10:30 a. m.; vespers, 7:30 p. m.

St. Ann's, Page and Whittier; the Reverend O.

J. McDonald, Pastor-Mass, 6, 7:30, 2, 10:30 a.
m.; vespers, 7:30 p. m.

St. Anthony's German), Meramec and Compton; the Reverend Francis Albers, Pastor-Mass, 5, 8 and 10 a. m.; vespers, 2:30 p. m.

St. Augustine's (German), Lismore and Hebert; the Reverend H. A. Hukestein, Pastor-Mass, 6, 5 and 10 a. m.; vespers, 2:30 p. m.

St. Anthony's (Syrio-Marorite), No. 618 South Second; the Reverend George Emmanuel, Pastor-Mass, 9 a. m.

St. Bernard's Hawk and Gratiot; the Reverend Peter J. Bremerich, Pastor-Mass, 5:30, 7:30 and 10 a. m.; vespers, 2 p. m.

St. Bennard's Hawk and Gratiot; the Reverend Peter J. Bremerich, Pastor-Mass, 5, 8 and 10 a. m.; vespers, 2:30 p. m.

St. Bridget's Carr and Jefferson; the Reverend Edw. Fenion, Pastor-Mass, 5:30 to 10:30 a.

St. Casimir's Eighth and Mullamphy; the Reverend Raphael F. X. Gnielinski, Pastor-Mass, 6, 8 and 10 a. m.; vespers, 3 p. m.

St. Collmbkille's, Michigan and Davis; the Reverend Francis J. Jones, Pastor-Mass, 6, 8 and 10 a. m.; vespers, 3 p. m.

St. COLUMBKILLE'S, Michigan and Davis; the Reverend Francis J. Jones, Pastor-Mass, 6, 8 and 10 a. m.; vespers, 4 p. m.

St. Cronan's Boyle and Swan; the Reverend 6, 8 and 10 a. m.; vespers, 4 p. m 5, \$ and 10 a. m.; vespers, 4 p. m.
ST. CRONAN'S, Loyle and Swan; the Reverend J. F. Foler, Pastor-Mass, 6, 7:20, 9 and 10 a. m.; vespers, 3 p. m.
ST. EDWARD'S, Chara and Maffitt; the Reverend Edward J. Wynne, Pastor-Mass, 7:20 and 10 a. m.; vespers, 4 p. m.
ST. ELIZABETH'S (colored), No. 813 North Fourteenth; the Reverend Michael F. Speich, Pastor-Mass, 7, 8:20 and 9:30 a. m.; vespers, 8 p. m. Pastor-Mass, 7, 8:2) and 9:30 a. m.; vespers, 8 p. m.

8 p. m.

8 p. m.

8 T. MATTHEW'S, Kennerly and Sarah; the Reverend Joseph T. Shields, Pastor-Mass, 5, 7:29, 8:39 and 19 a. m.; vespers, 7:39 p. m.

ST. MICHAEL'S, Eleventh and Clinton, the Reverend Michael J. McCabe, Pastor-Mass, 6, 7:39, 9 and 10:30 a. m.; vespers, 2:50 p. m.

ST. NICHOLAS'S (German), No. 18:1 Lacas; the Reverend Josepa A. Schaelers, Pastor-Mass, 6, 8 and 10 a. m.

ST. PATRICK'S, Sixth and Biddle; the Reverend 8 and 19 a. m.

8T. PATRICK'S, Sixth and Biddle; the Reverend Timothy Demjasey, Pastor-Mass, 6, 7:39, 9 and 19 a. m.; vespers, 5:39 p. in.

8S. PETER AND PAUL'S (German), Seventh and Allen; the Reverend G. F. Goller, Pastor-Mass, 6 a. m.; vespers, 4 p. m.

8T. ROSE'S, Goodfellow and Etzel; the Reverend J. J. McGlynn, Pastor-Mass, 6:20, 8 and 19 a. m.

our COME—(Verses 8 to 11.) What followed the cure? The neighbors wondered, questioned the man's identity, secured his statement, asked concerning the method and heard his discription. The change in the man must have been very great. (Ruth 1, 12.) When one sense falls the other senses perform extra service. He who has no eyes depends on his ears for information of the outside world and becomes cautious, thoughtful and dejected. The opening of the eyes brings cheerfulness, activity and freedom. It is not surprising, therefore, that the story of the cure should quickly spread through the community. The question raised three times (verses 15, 19, 20) pertained wholly to the method, the secret of the cure. They did not seem to know that all processes in nature are mysterious (Mark iv. 27), and that, whatever the cause, they were destined to be left in ignorance concerning it. The man's statement is artless, straightforward and circumstantial. He knew Jesus only as a man, (verses 25, 27), not having yet believed in him as the Messlah. (Verse 38.) All this, the questioning and the answer, tended to prove that Jesus had wrought a genuine miracle. The evidence would be taken in court as conclusive to establish this great fact that he had lifted up a beggar, (I Sam. II, 8) and made him to see who had been all his life. TESTIMONY—(Verses 12–17.) Every act of Jesus, especially every miracle, revealed to those about him something of his personality, awakening wonder in the minds of all beholders. There was a double side to this decision of these curlosity and even skeptidenes was a man the other to the curlosity and even skeptidenes was a man the other to the curlosity and even skeptidenes means and the other to the curlosity and even skeptidenes means and the other to the curlosity and even skeptidenes means and the other to the curlosity and even skeptidenes means and the other to the curlosity and even skeptidenes means and the other to the curlosity and even skeptidenes and the other to the curlosity and even skeptidene ST. ROSES. Gooder, Twenty-Mass, 6, 139, 2 and 18 st. PATHER S. Sixth and Stock the Reverend S. F. Goller, Pastor-Mass, 6, 130, 2 and him to see who had been all his life in darkness. Stupendous work of God. Enter the St. Roses. Gooder S. Stupendous work of God. Enter the St. Roses. (Pather and St. Roses. Stupendous work of God. Enter the St. Roses. (Pather and St. Roses. Stupendous work of God. Enter the St. Roses. (Pather and St. Roses. Stupendous work of God. Enter the St. Roses. (Pather and St. Roses. (Pather and St. Roses. Stupendous work of God. Enter the St. Roses. (Pather and St. Roses. (Pather and St. Roses. Stupendous work of God. Enter the St. Roses. (Pather and St. Roses.) (Pather and St.

sirmity and helped him to belleve. Others with more plausibility, argue that there was a system of charms and incantations imported from India (II Kings v. 11) in popular use at that time, and that Jesus desired to distinguish his acts from them. Another key to the meaning might be found in the pool. Siloam was a fountain near the eastern wall of Jerusalem, from which a stream flowed to supply the pool of Bethesda. (John v. 2.) It was the King's rool (Neh. II, II; III, I5), having heen highly esteemed and beautified by David. The waters flowed

and cleansing power of Christ. Hence the tradition concerning Bethesda. John v. 4.) By sending the blind man there, Jesus recognized and fulfilled prophetic symbol and interpreted popular impression. If any fail to appreciate this point, let them reject the sending the

OUTCOME-(Verses 8 to 11.) What fol-

Anxious People"; evening, "Seeking the Old Paths,"

CRAND AVENUE (South), Grand and Washing-ton; the Reverend Doctor J. F. Cannon, Pastor—Services as usual.

GRAND AVENUE (U. P.), Grand and Forest Park Boulevard; the Reverend J. W. Ashwood, Pastor—Services as usual.

FIRST, Washington and Sarah; the Reverend Doctor J. W. McKittrick, Pastor—Morning, preaching by the Reverend Doctor George W. Shields of Clacinnati, O.

FIRST (U. P.), Morgan and Nowstead; the Reverend Henry S. Bronsgeest, S. J.—Mass, 5.29, 7.45 and 10 a. m.; vespers, 7.20 p. m. Shields of Clacinnati, O.

FIRST (U. P.), Morgan and Nowstead; the Reverend Henry S. Bronsgeest, S. J.—Mass, 5.6, 7, 8.20 and 10.20 a. m.; vespers, 7.45 p. m. Shields of Clacinnati, O.

FIRST (U. P.), Morgan and Nowstead; the Reverend Henry S. Bronsgeest, S. J.—Mass, 5.6, 7, 8.20 and 10.20 a. m.; vespers, 7.45 p. m. St. HENRY'S, Hickory and California; the Reverent Henry S. Bronsgeest, S. J.—Mass, 5.6, 7, 8.20 and 10.20 a. m.; vespers, 7.45 p. m. St. HENRY'S, Hickory and California; the Reverent Henry S. Bronsgeest, S. J.—Mass, 5.6, 7, 8.20 and 10.20 a. m.; vespers, 7.45 p. m. St. HENRY'S, Hickory and California; the Reverent Henry S. Bronsgeest, S. J.—Mass, 5.6, 7, 8.20 and 10.20 a. m.; vespers, 7.45 p. m. St. HENRY'S, Hickory and California; the Reverent Henry S. Bronsgeest, S. J.—Mass, 5.6, 7, 8.20 and 10.20 a. m.; vespers, 7.45 p. m. St. HENRY'S, Hickory and California; the Reverent Henry S. Bronsgeest, S. J.—Mass, 5.6, 7, 8.20 and 10.20 a. m.; vespers, 7.45 p. m. St. HENRY'S, Hickory and California; the Reverent Henry S. Bronsgeest, S. J.—Mass, 5.6, 7, 8.20 and 10.20 a. m.; vespers, 7.45 p. m. St. HENRY'S, Hickory and California; the Reverent Henry S. Bronsgeest, S. J.—Mass, 5.6, 7, 8.20 and 10.20 a. m.; vespers, 7.45 p. m. St. HENRY'S, Hickory and California; the Reverent Henry S. Bronsgeest, S. J.—Mass, 5.6, 7, 8.20 and 10.20 a. m.; vespers, 7.45 p. m. St. HENRY'S, Hickory and California; the Reverent Henry S. Bronsgeest, S. J.—Mass, 5.20, 1245 and 10.20 a. m.; vespe the sinner and the bilind man, (Acts xxvi, 8; Rev. iii, II-IS) which may be made to illustrate the saving of the former. It is also probable that some typical relation existed between the pool and Christ, although that may be doubted by some. But by far the best use to be made of the passage is to exhibit Jesus, whom the Jews sought to kill, as a henefactor, doing good even while pursued, making the hour of his rejection the time for doing what had never been done before. (Verse 33.) His intense love for man and his sense of obligation as a measenger and a light-bearer, triumphed over the vulgar prejudices, over the questions of apostles, over all considerations of personal safety. (Heb, xif, 3.) He transformed a helpless dependent into a useful member of society, filled a sad heart with joy, opened bright prospects in a cheerless future, and secured another follower and witness. His deed was not forgotten. (John xi, 37.) This is the character of him who now passes by every man's door and longs to bless all who

EUCHRE AND LAWN PARTY.

Reverent J. H. Harty, Pastor-Mass, 5:20, 7, 8:30 for children; 9, 10:39, with sermon; evening service, consisting of rosary, sermon and benediction.

1-17

is the character of him who now passes by every man's door and longs to bless all who will receive him.

Affair to Be Given for Benefit o St. Ann's Parish School.

benediction.

ST. LIBORIUS'S (German), North Market and Hegan; the Reverend G. A. Reis, Pasjor-Mass, 6, 8 and 10 a. m.; vespers at 2:30 p. m.

ST. LOUIS CATHEDRAL CHAPEL. Newstead and Maryland; the Heverend P. F. O'Relliy, Pastor-Mass, 6, 7:39, 9 and 10:30 a. m.; vespers, 4 p. m. Extensive preparations have been made for the suchre and lawn party which will 4 p. m.

ST. MALACHY'S, Clark and Ewing; the Reverend Charles Ziegler, Pastor-Mass, 5:30, 7, 8:34 and 19:30 a. m.; vespers, 7:30 p. m.

ST. MARK EVANGELIST, Page and Academy; the Reverend Peter J. O'Rourke, Pastor-Mass, 6:30, 7:15, 9 and 19:30 a. m.

ST. MARY'S (German, Third and Gratiot; the Reverend W. Faerber, Pastor-Mass, 6, 8 and 19:a. m.; Sunday school at 2 p. m.; benediction at 3 p. m. be given on Tuesday evening on the campus of the Christian Brothers' College for the benefit of St. Ann's Parish School. More than 169 prizes will be distributed among the winners. There will be an orchestra to furnish music for the lawn-party feature.

The young men of the parish in charge of the affair are Charles X. Gauthier, Harry Quinn, M. Cullinane, J. P. Cullinane, W. E. Dinan, George Dougherty, Frank Mooney, Mike Mooney, Joseph Hobbs, Löuis Laily, Brennan Casey, Will Lawler, J. Lally, W. J. Wolf, and Messrs, Frank Whiting, Hanlon, Chew, McDonald, Hesse, Sheehan, Crotty, McKenna, Casey, Smith, Haughey, Burke, Donnewald, Wilson, Bingle, Bosche, Byrne, Schroeder, Rohan, Maher, Gorry and Schlermann.

The young ladies in charge of the various booths will be Mmes, Hanlon, Ring, Morris, Badde, W. Stere, Badde, of the Christian Brothers' College for the Prepared for The Republic by J. E. Gilbert, D. D., Secretary of American Society of Religious Education

booths will be Mmes. Hanlon, Ring, Morris Hesse, Mooney, Flynn, Reuter, Reddy Twombly, McSweeney, and Misses Luney Grace, Donnelly and Cummings.

HUNTINGTON'S DAUGHTER. Princess Clara, Foster Child of the

Late Railroad Magnate. REPUBLIC SPECIAL.

San Francisco, Aug. 17 .- Among the passengers who are now bound from Liverpool for New York, on the Wnite Star Liner Majestic, is the Princess Hatzfeldt, the adopted daughter of the late Collis P. Huntington.

The Princess had intended coming here for a visit to her foster parents, after an ab-sence of seven years; now she comes to

mourn.

The Prince, whose gambling wagers have startled even Europe, does not recompany her. He has the Paris record of betting focused trancs on the turn of a card.

Princess Clara, who was born Clara Elizabeth Frentice, the daugater of a poor Calabeth Prentice, the daugater of a poor Calabeth Prentice. CHIRCH OF GOLD, No. 223 Montagenesty; the blook and preaching as usual.

OFFICE MONTAGE MISSION, Seventh and foreign the Sunder sector as usual.

OFFICE MISSION, Seventh and foreign the Sunder sector as usual.

PRIME A Sector of the Sunder sector as usual.

PRIME Sunder sector in the Sunder sector as usual.

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PRIME Sunder sector in the Sunder sector in th

her more than \$10,000 a year, and Mr. Fales, whose lieas were very lofty, declared that this was not enough. The match was never formally broken off, but lagged on for several years and finally died a natural death. The Princess is now nearly 40 years old. She was married in 1839, and has since made her home in Europe. In London, especially, she made a great social hit with her beauty, wealth iewels and fitle. It has been ru-

ABDUCTED YEARS AGO.

Story of a Lost Child That Equals

That of Charlie Ross.

REPUBLIC SPECIAL Allegheny City, Pa., Aug. 17.-The Allegheny police have been appealed to to assist in finding a boy alleged to have been abducted from his parents sixteen years ago by a minister and taken West. The father of the lost boy is John Stager, an employe of the Department of Public Works. Stager is a middle-aged man and the father of five children. He has been married twice.

the father of five children. He has been married twice.

His first wife died about sixteen years ago, when the missing boy, Thomas, was but 2 years of age, Thomas was they oungest of the family. Stager was then living at Reymersburg, Pa. He worked in Mahoning, Pa., and placed the child temporarily in the keeping of a Methodist minister by the name of Hovis, living in Reymersburg. Havis left Reymersburg sudden. rarily in the keeping of a Metaodist minister by the name of Hovis, living in Reymersburg. Hovis left Reymersburg suddenly, taking the boy with him.

Stager said efforts were made for several years to obtain some trace of his son and the Hovis family, but without success, word of his son was finally obtained in a strange manner last year. Stager's oldest son, John, Jr., was a member of the Tenth Regiment, and while in the Philippines met a number of soldiers belonging to an artillery battery from Ogden, Utah.

He became acquainted with a couple of the Utah soldiers, and learned that his long-lost brother was in Ogden. This news was brought back home by the soldier brother, and an effort was made to communicate with Hovis. The father ascertained that Howis had died several years previous, and that his wife had remarried and moved to Lesuehr, Minn.

Letters were sent to Lesuehr, but were returned undelivered by the Postmaster, with the statement that the family were not known. As other letters had been sent to the same piace and not returned the 2. It was the King's rool (Neh. ii. 14: ii. 15), having heen highly esteemed and seautified by David. The waters flowed from Mount Zion, and signified the throne and kingdom of David, and pointed to Messiah, as the rabbis assert. Evidently the sacred writers had Siloam in mind (Psalm xivi, 4; Ixviii, 28; Isa, viii, 6; Zich, xiii, 1) and used it as an emblem of the healing and cleansing power of Christ. Hence the tradition concerning Bethesda. John v. Dessanding the blind man there Jesus

with the statement that the family were not known. As other letters had been sent to the same place and not returned, the Stagers suspected deception.

A sister of the missing boy, Mrs. George English of No. 665 Rebecca street, called at the Allegheny police headquarters yesterday afternoon and told her story to Assistant Superintendent John Glenn and Magistrate Hunneshagen, Some effort will likely be made to locate the boy and his alleged abductors. alleged abductors.

Ring Worm-No Cure, No Pay. Your druggist will refund your money if Pazo Ointment fails to cure you. 50 cts.

PARTED BY MOLASSES.

Strange Cause of Serious Trouble Between Husband and Wife. REPUBLIC SPECIAL.

Wilkesbarre, Pa., Aug. 17.—Because Armand Smith has a bald head, an inventive mind and a doubting wife, he has been in a peck of trouble, and was called upon to

Mrs. Pinkham's Friends

are everywhere.

Every woman knows some woman friend who has been helped by Lydia E. Pinkham's Vegetable Compound. What does this friend say about it?

Read the letters from

women being published in

this paper. If you are ailing, don't try experiments. Rely on the relia-Mrs. Pinkham's great

medicine has stood without a peer for thirty years. Puzzled wemen write to

Mrs. Pinkham for advice which she gives without charge. The advice is confidential and accurate. It has helped a million women. Mrs. Pinkham's address is Lynn, Mass.



bought of a Clay County gardener. The remembrance of having carried the snake in the basket, unknowingly, for about two blocks did not add to his comfort. The rattler was discovered as the Italian was removing the tomatoes from the basket to boxes. It was colled around the sides of the basket and was held down by the weight of the tomatoes. After several manipulations of the basket, snake, box, a bag and a bottle by the Italian, the snake was driven into the bottle nd peace at the market was restored. The snake is now on exhibition, and, as everybody who sees it wishes to shake the bottle, the snake, which has six rattles, becomes very mad. Several has six rattles, becomes very mad. Several times it has given its warning and darted times it has given its warning and darted its venomous tongue against the glass sides of the bottle. Rattlesnakes have become very scarce in this section and are a curi-cosity to most people. How this one came to market from the fields of Clay County is another story, but one which no one

knows at present. PHILIPPINE VETERANS.

National Organization Formed and Constitution Adopted. REPUBLIC SPECIAL

Denver, Colo., Aug. 17.-A constitution was adopted for the National Association of the Army of the Philippines here yesterday. The annual meeting is to be held on August 13. The discussion of political topics at any meeting is forbidden. The membership clause provides that any honorably discharged officer or man who served in the Philippine campaign, whether in the army or navy, or is now so serving, or the son of any such man, shall be eligible to membership, thus perpetuating the association from generation to generation.

Death at Old Ripley, III.

REPUBLIC SPECIAL,
Old Ripley, Ill., Aug. 17.—James Claus, a
prominent young man of this community,
was buried to-day. He leaves a widow and ne child.



SYRUP-FIGS

Acts Pleasantly and Promptly. Cleanses the System

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